r^c t|wm«>c. The whole world or heaven, being as well a natural, as an animalish body, is moved properly by soul; but yet by means of nature also, as an instrument, so that th6 motion of it is not violent.—But whereas Aristotle there insinuates, as if Plato had held the heavens to be moved by a soul violently, contrary to their nature; Simplicius, though sufficiently addicted to Aristotle, ingenuously acknowledges his error herein, and vindicating Plato from that imputation, shews how he likewise held a plastic nature as well as a mundane soul; and that amongst his ten * 3>ei Leg. $f_n gt_a i_{>ees}$ $_o$f motion,* the ninth is that 6f

nature; *r*jv* mpovaa *Kivovvav, Kal* fifrajSaXXd*

*fjitvTjv v<j> &ripov** that which always moves another, being itself changed by something else;—as the tenth, that of the mundane soul, rtfV cavr??v *Ktvov<r*v* ical mpa, that which originally both moves itself and other things :—as if his meaning in that plaee were, that though nature be a life and internal energy, yet it acts subserviently to a higher soul as the first original mover.

But the grand objection against Aristotle's holding the world's animation is still behind ; namely, from that in his Metaphysics,* where he determines the highest starry heaven to be moved by an immoveable mover, commonly supposed to be the Deity itself, and no soul of the world; and all the other spheres likewise to be moved by so many separate intelligences, and not by soitls. To which we reply, that indeed Aristotle's first immoveable mover is no mundane soul, but an abstract intellect separate from matter, and the very Deity itself; whose manner of moving the heavens

* Lib. xiv. cap. vii. via. ix. p. 476. s. tarn* iv. opcr.